



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

NOTES ON THE UTE LANGUAGE

By A. L. KROEBER

The following sketch of the Ute language is based on notes taken at the Uinta reservation in Utah in 1901 as a by-product of an expedition made for the American Museum of Natural History. But little time was given to the prosecution of linguistic inquiries. As, however, there still exists no published grammar of any dialect of the great Shoshonean division of the Uto-Aztekan family, other than the late Mr Sparkman's valuable but brief sketch of Luiseño in the *American Anthropologist* for 1905, the present notes may be of at least temporary value.

The Ute language forms part of what has been called the Ute-Chemehuevi dialectic division, extending from Colorado to Southern California as the southernmost of three groups constituting the Plateau branch of the Shoshonean subfamily of the Uto-Aztekan stock. The Plateau branch is the largest of the four coördinate divisions of the Shoshonean subfamily, far exceeding in point of territory and numbers the Kern River, Southern California, and Pueblo branches.

The sounds of Ute are not full and clear. Besides the ordinary vowels, there are nasalized vowels, especially *a*ⁿ and *o*ⁿ. Ute has also the distinctive Shoshonean *ö* and *ü*. Final vowels are sometimes barely articulated. Sonants are distinguished from surds with difficulty. Velars (*q*) are infrequent. *R* occurs, but *l* is lacking. A characteristic sound is spirant *g*, *g*^ʰ, which resembles a velar *r*. The guttural nasal *ñ* is found, but not initially. *V* is always bilabial. *S* and *c* (*sh*) resemble each other. There is no accumulation of consonants. Composition or derivation occasionally brings two consonants in juxtaposition, but this is infrequent. *Nd*, *ntc*, *mb*, *pʷ*, and *kʷ* occur in stems, but these may all be developments of simple consonants. *Kʷ* is the only one of these that has been observed initially. The language makes an impression of phonetic softness rather than harshness, but of vagueness rather than distinctness.

One of the most important characteristics noted by Mr Sparkman in Luiseño is presented by the "article pronouns." These are particles differentiated for person and number, as well as for mode, logically the subject of the verb of the sentence or in apposition to it, and attached to the first word of the sentence, of whatever part of speech this may be. They resemble the incorporating or affixing pronominal elements of other American languages, except that instead of being made part of the verb with which their sense and function connect them, they are superficially attached to any word in the sentence provided this occupies a certain position. It is therefore obvious that they are short, independent, but unaccented words, which are enclitic to the first word of the sentence. When attached to an adjective, a pronoun, or the object of the sentence, they are no more combined with this than Greek *te* or Latin *que* constitutes a single grammatical form with the word which it follows. The language is therefore pronominally non-incorporating. Its peculiar treatment of the pronominal particles may help to make clear the nature of the employment of the pronominal elements in certain other American languages, such as Selish, whose "then-I saw-him" constructions are a grammatical illogicality bordering on impossibility when viewed as a form of pronominal incorporation, but are intelligible on the basis of the Shoshonean enclitism.

Incorporation being looked for during the brief study made of Ute, the Luiseño type of treatment of the pronoun was not observed; but that some form of this pronominal particle enclitism exists, is probable from several instances, though nothing like the Luiseño association of a modal signification with a designation of person in the same syllable, has become apparent.

piupi-en tikaʔar, heart-I eat
 acendi-g'-um noʔintcuʔ manoku, (I) like-you Utes all
 nū acendi-g'-uñ Purānk atʰ tazatc, I like-him Frank good man
 ūmi-en acendi tigiʔu-n, you-I like friend-my
 punike-em qauʔ, (I) saw-you yesterday
 ūm-a kukʔi-iñ, you-did shoot-him?
 kukʔi-ʔa-iñ, shoot-him!
 nagʼami-en, sick-I
 nūmi katc-um acendi-gʼoaʱ, we not-you like

oa^acura yumbutc-uñ tokpüg'a, then porcupine-it ran
 oa^acura yog'uvitc-uñ onipüg'a-ic, then coyote-he did-also

Other instances appear in the text below.

It would appear that the forms for the three persons are -n, -m, -ñ, and that objective as well as subjective pronouns are enclitics. The objective forms have been found attached chiefly to the verb; the subjective to other parts of the sentence. The -ñ of the third person has been found only a few times, always with objective meaning.

Another feature of interest in Luiseño is the noun-endings which are lost in composition with a possessive prefix. In Luiseño-Cahuilla these endings, whose use and omission closely parallel those of the Nahuatl noun-suffixes, are -c, -l, and -t; but parts of the body, which ordinarily cannot occur without a possessive prefix, do not show these endings. The Ute noun-suffixes are quite different from the Luiseño, being -p, -v, -tc, and so on, or entirely lacking as in pa, water. They are not lost before the possessive pronominal elements.

witc, knife; witc-im, your knife; nñ witc, my knife
 tcaxatc, younger brother; tcaxatc-in, my younger brother
 tutcizov, hair; tutcizou-an, my hair

Piupi, heart, and sōup, lungs, become pi-nañ and sō-añ in locative forms. Ordinarily locative case-suffixes and postpositions do not cause loss of the noun-ending: tog'umbäbi-ba, in the sky; qai^v-am, on the mountain; ötcedj-i-vauñ, in a water-basket. Saridj, dog, and muladj, mule, become sari-vuñk and mula-vuñk when preceded by a possessive pronoun such as nñni, my, or ñmi, yours. The possessive pronoun in suffix form can also be added to the -vuñk suffix: mula-vuñ-un, my mule; -vuñk is therefore only a suffix denoting possession, which replaces the noun-ending.

The possessive affixes differ from those of Luiseño in being throughout suffixes. They resemble the enclitic pronominal elements, being -n and -m for the first two persons. The independent pronouns placed before a noun have the force of a possessive: nñni kan, my tent; ag'u-m, your tongue. The possessive elements are prefixes — no-, mo-, po-, or ni-, mo-, a-, — in all three Southern California groups, as well as in the Mono-Paviotso division of the

Plateau branch of Shoshonean ; in the Kern River branch they are suffixes as in Ute-Chemehuevi.

My : nose, *movi-n* ; eye, *poi-n* ; hair, *tutciwo-an* ; tongue, *ag'u-n* ; mouth, *timpa-n* ; father, *mo-en* ; younger brother, *tcaxatci-n*, *tcaxatci-en* ; younger brothers, *tcakaitciwu-n* ; horse, live possession, *puñgu-an*.

Your : tongue, *ag'u-m* ; mouth, *timpa-m* ; knife, *witc-im* ; younger brother, *tcaxatci-m'*, younger brothers, *tcaxaitciwu-m*.

The independent personal pronouns are :

First person singular, *nü*, *nüni*, *nüñü*

Second person singular, *üm*, *ümi*

First person plural, inclusive, *tavi*, *tami*

First person plural, exclusive, *nümi*

Second person plural, *müni*

These forms can be used subjectively, objectively, or as attributive possessives. They can be provided with locative case suffixes : *nü-va*, with me ; and are syntactically the equivalents of nouns.

Demonstratives, Interrogatives, Indefinites :

hin, this : *hin-ai*, *hina-nuc*, *hin-tc*, this, these. Cf. *in*, who.

oaⁿc, that, he : *oaⁿc*, *uaⁿc*, *oaⁿc-ek*, that one, he ; *umuc*, those, they ; *oric-*, perhaps *uru*, that inanimate, it ; *umuent*, one of them.

mac, this, he : *mac*, this one, *maic*, his ; *mamoca*, these, they ; *mamaic*, their ; *mañaic*, his.

iv-, here : *ivat*, *ivat-ini*, here.

ov-, there (probably related to *oaⁿc*, *ov-aⁿc*) : *ov-a*, *ov-ai*, there.

yen, here : *yen*, here, *yan-ak*, *yan-akuc*, here it is.

in, who ? *in*, *ina-ara*, *hin-unik*, who, who is he, what is he ?

im, what ? *imb-um*, with what ? *himb-ara*, what is it ?

Demonstratives are alike whether substantive or attributive.

As in other Shoshonean dialects, binary composition is not much of a factor. The qualifying element precedes the determined, whatever its part of speech. Derivation, etymological and grammatical, is much more developed. It proceeds entirely by suffixation. Not a prefix is known in the language. The negative, *katc*, is often preposed to words, but this seems to be a process of composition, not of prefixation, as in *katc-aivat*, not-good, bad.

There is reduplication both in noun and verb, though apparently not to any great extent.

masorutc, woman, plural ma-masorutc-u
 makoets, magpie, plural ma-makoets

In the transitive verb reduplication can accompany plurality of the subject.

acendi *nūni*, he likes me
 aacundi *nūni*, they like me
 acendi-g'um, I like you
 aacendi-g'uk, we like you
 vatcum, I caught him
 va-vatcum, we caught him
 vatci-pūga, he put him
 va-vatci-pūga, they put him
 puni-ke, look, see
 umuc-ura pu-pun-tkai-pūga, they all looked up.

There is reduplication also to express iteration, repetition, or distribution.

ti-tik-pūga, ate of it (stem tika)
 ma-mande-, taste of
 paibani qai^v ko-koavⁱidj, three mountain-ridges extending
 paiini ag'ump adj-idjaip, three pines fallen

Powell mentions the frequent occurrence of two distinct stems to denote the singular and plural of Ute verbs. Only one apparent instance was found: pa'ka, to kill one; qo, to kill several.

There is a plural in -u, -uv, -um for animate nouns.

person, Ute	nozintc	nozintc-uv
American	marikadj	marikadj-u
man	ta'vatc	tand ^a vatc-i-zu
woman	masorutc	ma-masorutc-u
my younger brother	tcaxatci-n	tcakaitci-zu-n
horse	kaza	kaza-u
dog	saridj	saridj-u
elk	pari	pari-ov
deer	diri	diri-auv
buffalo	kutc ^a	kutc-um
bear	kziag'ant	kziag'ant-um
coyote	yog'uzitc	yog'uzitc-uv
skunk	poni	poni-ev
porcupine	yumbutc	yumbutc-u

beaver	pazintc	pazintc-uv
fish	pag'ü	pag'ü-uv
star	putciv	putciv-u-vu

In man and younger brother there is stem change.

An objective is formed by -e or -ai. It is used on animate or inanimate nouns.

horse	kaza	kaza-ya
dog	saridj	saridj-e
porcupine	yumbutc	yumbutc-u-ai, yumbutc-i
knife	witc	witc-e
moccasin	patc	patc-ai
sun	tab ^a	tab-ai
horses	kaza-u	kaza-uv-e
buffalos	kutc-um	kutc-um-e

There are an indefinite number of locative, instrumental, and similar case-suffixes and postpositions. Some of these, like the general locative -ba and the instrumental -im, have no independent existence and are probably as truly suffixes of case as are similar endings in any American language. Other, and longer, endings are apparently adverbial stems postposed or enclitic to the noun. In some cases such postposed stems themselves possess locative suffixes: pa-tiroa-vanduk, water-middle-to. No rigid separation of case-suffixes and adverbial postpositions can be made.

-ba, -m	locative
-van, -vauñ	inessive, superessive
-urur	superessive
-mandux, vanduk	terminalis
-va	comitative
-im	instrumental
-ini	similative
-intce	ablative (?)
-ayan	against
-i'oe	out of
-guaza	near, toward
-naria-van	between
-ag'aru-van	through
-vointa-van	into
-patog'a	inside (?)
tog'umbäb-i-ba,	in the sky

sizamb-u-ba,	on the sand
nizab-im-ba,	in the snow
teizip-uza,	on the ground
qaiʔ-am,	on the mountain
ag'ump-um,	on the pine
nü-zan,	on me
pa-voñ,	in the water
kan-i-vauf,	in the house
õtcedj-i-vauf,	in the water-basket
yuvump-urur,	on the pine
qaiʔa-mandux,	to the mountain
pa-tiroa-vanduk,	into the middle of the water
nü-za,	with me
saridj-i-za,	with a dog
witc-im,	with a knife
kzipanump-um,	with an ax
nozintc-ini,	like a person
kziag'ant-ini,	like a bear
pa-intce,	away from the water
panakar-ayan,	against metal
kan-i-guaza,	near the house
pa-goaza,	toward the water
pinañ-guav-andux,	near the heart
apu-naria-zan,	between the horns
pa-vointa-zan,	into the water
nü-patog'a,	inside me (?)

The numerals, in counting, or when subjective, end in -ni. When objective they end in -ku. An unexplained form shows the suffix -ba-ni. When partitive or selective, they end in -ni-ke. The subjective and objective suffixes -ni and -ku are found also on manu, all.

1	cuis	cu-ku-c		cuis-ike
2	wai-ini	wai-ku	wai-bani	wai-ini-ke
3	pai-ini	pai-ku	pai-bani	
4	watciwi-eni			
5	manigin		manigi-bani	
all	manu-ni	mano-ku		

nü cukuc putci^v* punike, I one star see
nüñü waiku puñgu-an naruai, I two my-horses sold
 waiinike *nüñe* puñgu nag'ami, two-of-them of-my horses are sick

No numeral classifiers were found.

Adjectives of color end in -ar :

añag'-ar, red
 oak-ar, yellow
tucag'-ar, white
 tok-ar, black
savag'-ar, blue, green

Verbal endings are numerous.

The common suffix of narrative tense is *püg'a*. The use of this is illustrated in the text.

To *püg'a* as a base are added several other suffixes :

-*püg'a-c* has the meaning of too, also, again.

op'a-püg'a-c, started again
oni-püg'a-ic, did it also
qaian-püg'a-c, gone too

-*püg'a-con* seems to have a similar sense.

tiviñga-püg'a-con, asked again

-*püg'a-iñ* may be *püg'a* with the objective pronominal element of the third person. In the text below it occurs several times, always on transitive verbs with object.

-*püg'-ura* seems to be the same suffix with a particle *ura*, to be mentioned among connectives. It also occurs in the text.

-*vani* is an intensive or optative future

nü nandine-*vani-em*, I will track you
tig'ani-van(i), let him butcher it
punike-k'zai-vani, I am going to see it
nü-patog'a wiga-vani, inside of me you would rather enter
üm-a nü-van karuzia-vani, you on-me do you want to ride ?

The interrogative is -a, usually added to the first word in the sentence, as in the last example. In this it resembles the Luiseño pronominal enclitics, one or two forms of which also express an interrogation.

üm-a kuk-vi-iñ, did you shoot him ?
oaⁿc-a nüni acendi, does he like me ?

hintc-a paiini timpuitc, those three rocks ?

nozintc-a, a man ? are you a man ?

-*va-iñ* is the imperative with object of third person. Compare
-*pūg'a-iñ*.

punike-*va-iñ*, see him !

pa'ka-*va-iñ*, kill him !

kukvi-*va-iñ*, shoot him !

-*akant* denotes the agent.

uni-*ukant*, he who did it

tavisar-*akant*, liar

-*puag'ai* expresses indefiniteness of the subject.

punike-*puag'ai*, someone saw him

kukvi-*puag'ai*, someone shot him

-*kvaik* means to tell, order, send, or go to do.

maiden-*kvaik*, did not tell to do that

parigi-ñ-*kvaik*, told him to wash it, went to wash

-*karmak*, cessation.

vaci-karmak-pūg'aiñ, they were done driving them

nag'uk-i-*kiarmak-pūg'a*, stopped fighting

-*pag'a*, continuation.

tiviñ-*pag'a-pūg'a*, he kept asking

-*ke*, of unknown meaning.

maik, maitek, find

pun-, punike, punikeke, see

tuzicaroi, tuzicaroi-*ke*, lie, tell untruth

gwtica-p, excrement ; gwtica-k-*pūg'a*, defecated

-*ini*, of unknown meaning. There are several occurrences in the text.

-*ag'a*, when added to nouns makes verbs denoting nature, kind, condition, and, when combined with reduplication or plural, collectivity. It is probably the verb substantive *ara* or *ag'a* used as a suffix.

kan, tent

kan-i-*ag'a*, there are tents

kan-i-*ag'a-i-pūg'a*, there were tents

putciv, star

potci-ag'a, there are stars, it is starry
 pag'inav, cloud
 pag'ina-g'a, it is cloudy
 sizamp, sand
 sizamp-u-ag'a, it is sandy
 pō, road
 pu-ag'a, it goes on, there is a road
 makoets, magpie
 ma-makoets-i-ag'a, there are many magpies about
 ne-ara novintc, I am a Ute
 in-ara, what is he?
 himb-ara, what is it?
 novintc-ara, he is a Ute
 ara-vak nūni kan, where is my tent?
 ara-vam tcakaitciv-u-m, where are your younger brothers?

There are many other verbal suffixes, the meaning of which remains to be determined. Such are -vakam, -djuakan, -g'ai, -varanam, -up, -dis, -noapa, -tsañ, -tan, -ventik, -püg'a-ik.

It is of special interest that the tense suffixes are not always final. It is true that they follow derivative suffixes, such as -karmak and -pag'a; but in turn pronominal, adverbial, and connective elements attach to the tense-suffixes, whether as true suffixes or as enclitic particles, remains to be ascertained.

There is no evidence of incorporation of the object-noun in the verb.

An important rôle is played in the language by what seem to be combinations of demonstratives and connectives. The nature of these is not clear, but may be surmised from the text. The frequent *oa*"cura, plural *umucura*, usually translated "then," "he," or "then that," consists of the demonstrative *oa*"c, that, he, the, and an element *ura* which must be regarded as adverbially connective or introductory, and which occurs again in *oric-ura*, *ov-ura*, *ovai-ura*, *ovantuv-as-ura*, *ovantuv-ura*, the verb-ending *püg'-ura*, and separately. *Ura-püg'a* is also found. The demonstrative stem *ov* occurs in various forms: *ovantuvura*, *ovantuv-as*, *ovanzatsug'*, *ovisauv*, *ovasura*, *oviuv*, *ovaiapüg'a*. The ending -uv, occurring also in *izis-uv*, seems to mean "now then." Other forms related to *oa*"c and *ov* are *oai*"-püg'a and *oä*"dux. *Azic-ura* means "that

is all." A form -isar occurs in *oa["]c-isar ümi sari-vuñk ag'a-vak*, where is your dog? and in the corresponding inanimate form *oric-isar*.

The following are the principal verbal stems determined. The majority contain more than one syllable.

ara, ag'a	be	acendi	like
gwtca	defecate	hazi	lie
idjai	fall	iekvo	die
kari	sit	kzazi	lie, extend
kzik	take	kzipa	hit, whip
kukzi	shoot	qo	kill, pl.
mai	say, think	maik	find
mai'ti	lose	mande	eat, taste
nag'ami	sick	nag'u	sell
nag'ug'i	fight	nanaku	grow
nasinti	appear	nifia	hear (<i>nüñava</i> -, ear)
op'a	go, travel	o ["] rua	give
pa'ka	kill	parig'i	wash (pa, water)
parai	war	pikañ	pain
podjina	run	püg'a	leave
pun-ike	see (poi-, eye)	puru	start
sapig'aka	reach	tapuni	awake
tazapvi	sleep	tazi	walk, step arrive
tig'ani	cut up	tik-a	eat
tizig'a, tiziña	ask	tok	run
tupik	finish	tuzisa	true
tcikazina	cut	tcivo, tcipi	emerge
uni	do	zanai	throw
vaci	drive	zatci	put
vaun, vaui	jump	zipag'ai	dance
wibi	fall off	wig'a	enter

The following is a text with approximate translation :

oa ["] c	yu'mbutc	o'p'a-püg'a	kutc-u'm-me	nandi'n-püg'a
That	porcupine	went ;	buffalo (obj. pl.)	tracked.
oan-tuz-u'ra	kutc-umu'	gwtca'-k-püg'a	oa ["] c-ura'	tizi'g'a-püg'a
Then there	buffalo	had defecated.	Then he	asked
uru	kutcu'ñ-gwtca'pa	uru-cura'	nü-ag'a'	wi'tceuiñ
that (inan.)	buffalo-excrement.	Then it :	"I am	long ago
gwtca'p	oa ["] c-ura'	tizi'ñ-pag'a-püg'a'	ozai-ura	a'g'arümp
excrement."	Then he	kept asking.	Then there	recent

ura'-püg'a was.	o'vai-ura' Then there	o'p'a-püg'a-c went again,	na'vampa-moru tracking them.	ozai-ura Then there
a'garümp fresh	ura'-püg'a were	na'vañk-mor their tracks.	umuc-ura' Then they	tog'oya' just
pa-i-tokvi'nde river	kva'ndup across	tcivo'-püg'a emerged	manu'-ni all.	oa'c-ura' Then the
yumbutc-u'ñ porcupine-(he):	ag'ani-veni-en-ura' "What shall I do?"	mai'-püg'a-ini thought.	oa'c-ura Then he	
kari'-püg'a sat.	oa'c-ura' Then he	o'vaiok there :	no'vin "Carry me over,"	mai'-püg'a said
u'muent One of them ;	nü-a' "I?"	mai'-püg'a said	kutc buffalo	u'muent one of.
nü'nü-a' "I?"	mai'-püg'a he said.	kadc "No"	mai-püg'-u'ra said	o'c the
pa'-manoku-mura' All	ma'ru-puiñi-püg'a' completed ;	tupik-uka-mura' when finished,	a't-oazim good one	
nünay-a' "Me?"	mai'-püg'a said.	oa'c-ura' Then he :	o'vai "Yes"	mai'-püg'a said.
mo'c-ura' Then	kutc-u'ñ buffalo-(he)	oa'vatcug	tc'pi-püg'a emerged	pa-g'aba water-(from).
oa'c-ura' Then he	tiviä'-püg'a asked :	im-a' "You	ni-va'n me-on	karu'via-van ride-will?"
kadc "No,"	mai'-püg'-ura said,	wi'bi-djuakan "I would fall off	pa'-vointuk water-into."	
a'pu-naria-van "Horns-between	at-ovö' better."	kadc "No"	mai-püg'a said.	oa'c-ura Then he :
pa'-vovi'nto-van "Water-in	wi'be fall."	ma'nu-ni All (subj.)	ura' manu'k-tuacun all (obj.)	
tupi'k-püg'a finished.	oa'c-ura' Then he :	nü-patog'a' "Me-inside	wig'a'-vani enter-wish?"	oa'c-ura' Then he
yumbutc-uñ porcupine-(he)	o'v-ai "Yes"	mai-püg'a said.	oa'c-ura Then he	oa"-pa
ig'a'-püg'a entered.	ozai-ura Then there	oa'c that	pa-zon water-in	ig'a'-püg'a entered
kutc-u'ñ buffalo-(he).	oa'c-ura' Then he	yumbutc-u'ñ porcupine-(he) :	maik "Say,	ag'a-vanduk-aram where are you?"
pa-ti'roa-vanduk "Water-middle-to."	pinañ-ura' After a time	tivi'ña-püg'a'-con asked again.	pa-guava "Water-near	
tcaram tika'vi crossed."	oa'c-ura Then he	tivi'ña-püg'a'-con asked again.	kva'ndu "Across	
tcipi'-ñ emerged ;	ivi's-uv now then	tc'pi'-uv come out !"	kadc "No,	mana'ñutci-vandux farther."
oa'c-arü'-vai Then he there :	me "	tsaram tika'vi crossed,	ovi'sa-o'v now then	oi-u'v get off !"

oa ^a c-ura' Then he	o'vai-uk there	pi'nañ heart	uru'	kvací' with tail	kzipa'-püg'a struck.
oa ^a c-ura' Then he	podjina-püg'a ran	kutc-u'ñ buffalo-(he).	ovantuzas Then there	kzipa'- struck	
bi'tciwa-püg'a' fell down,	paka-ñu-püg'a'-iñ killed-him	oa ^a c that	yumbutc-u'ñ porcupine-(he).		
umuc-ura' Then they	pö'auñ herd (?)	a'ku horns	kzipu-gai-püg'a-iñ tried to strike him.	oa ^a c That	
yumbutc-uñ porcupine-(he)	a'vacav rib	o'va there	kari'-püg'a sat.	katc-i'o'ra' Not	
sapi'g'aka-püg'a could reach.	awi'c Finished	kutc-um-uñ buffalo (pl.)	mito'nikzia-püg'a' went off.		
oa ^a c-ura' Then the	yumbutc-uñ porcupine-(he)	pi'nitux out	tcipi'-püg'a emerged.	oa ^a c-ura' Then he	
o'p'a-püg'a went.	imb-um "What with	samb something	tig'a'ni-up butcher!"	oa ^a c-ura Then that	
yog'u'vitc coyote	ova there	tava'pvi-püg'a slept	tapu'ni-püg'a awoke.	ani'akak "What is it?"	
mai'-püg'a-ini thought.	ura'	niña'-tcaika-püg'a Heard	ovai'a-püg'a it was there:		
imbw-i'm "What-with	samb-uru' something	tig'a'ni-ni-g'up butcher!"	mai'-püg'a he said	ura'	
niña'-kaik-uñ he heard.	uru'	oa ^a c-ura' Then he	oa''batcugañ-püg'a' went to him.	yanak "Here	
ne nñ-witc my knife	tig'a'ni-ni-varanam butcher with it."	umu'c They	o'p'a-pa'xkva-püg'a-in went together.		
o'v-ura' Then there	kutc-u'ñ buffalo-(he)	ha'vi-püg'a lay there.	oa ^a c-ura' Then he:	ma'vax "Over	va'un-dis jumps
tig'ani-van let him butcher,"	mai'-püg'.ura said	oa ^a c the	yog'u'vitc-uñ coyote-(he);	uni'-püg'a they did it	
oa ^a c-ura Then that	yumbutc-uñ porcupine-(he)	to'k-püg'a ran	avata'v'anduvaseñ rib over		
va'uñ-püg'a jumped.	oa ^a c-ura Then the	yog'u'vitc-uñ coyote-(he)	oni'-püg'a-ic did it also		
kvañk-padjuañk entirely over	va'uñ-püg'a jumped.	oa ^a c-ura' Then he	kva'uñ-püg'a'-iñ beat him in jumping		
tig'ani-püg'a-iñ butchered it.					

The evident characteristics of the Ute language are a phonetic system that contains obscure sounds, but is simple in lacking elaborate combinations or permutations of sounds; preponderatingly disyllabic or polysyllabic roots; a fairly well developed system of suffixes, by which the business of the language is carried on; the

absence of prefixation and the slight development of polysynthetic processes, substantival affixes and noun-incorporation being wanting ; the use of the pronoun either in its full form as the equivalent of the noun, or as an enclitic but usually unincorporated particle ; a moderate development of reduplication to express number in both noun and verb ; the use of demonstrative elements in combination with connective or introductory particles ; suffixes to express the plural and objective, and a large series of locative and prepositional case-suffixes or postpositions ; and apparently a fairly extensive equipment of the verb with derivative, modal, temporal, and adverbial suffixes. There is very little structural resemblance to Kootenay, to Washo, or probably to Kiowa, three small isolated linguistic families whose contiguity naturally leads to conjectures of the possibility of their relationship with Shoshonean and Uto-Aztekan.

AFFILIATED COLLEGES,
UNIVERSITY OF CALIFORNIA,
SAN FRANCISCO.